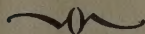


The Church Peace Union

(Founded by Andrew Carnegie)



*Report of
The Secretaries
and the
Auditors
for the year 1945*

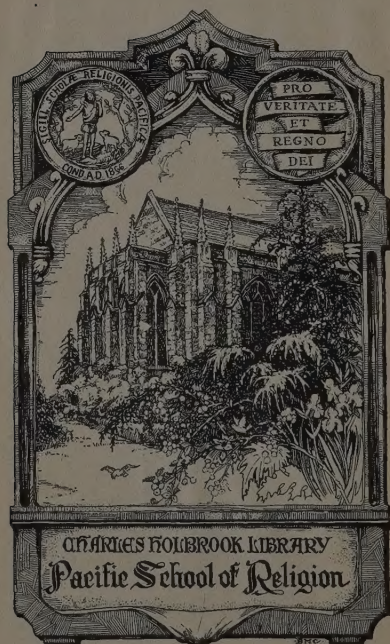
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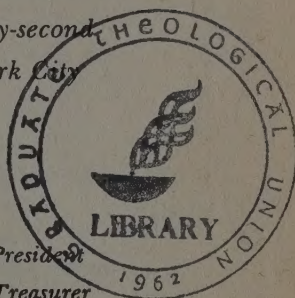
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The Church Peace Union

(Founded by Andrew Carnegie)

*Report of the Secretaries, and the Auditors to
the Board of Trustees at the Thirty-second
Annual Meeting held in New York City
January 24, 1946*



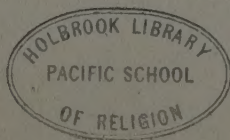
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*Died September 16, 1945.



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THE CHURCH PEACE UNION

The Church Peace Union was founded by Andrew Carnegie in 1914.

Since that time there have been a succession of international crises, but never since 1914 have peace agencies faced more serious problems than they do right now. The very success of their work raises questions as to emphasis and value, but it is becoming increasingly clear to most of the people of the world that what we need is not less but more education and organized effort to establish peace through justice among the nations. The second world war raised new and serious problems, not only for America but for the rest of the world. In this period of reconstruction, the Church Peace Union is convinced that the greatest need is to rebuild the moral foundations and re-establish the faith of mankind in the possibilities of an organized world.

The Church Peace Union, working on this conviction and in this faith, submits to its friends throughout the world a report of its activities, its policies, as well as its plans and purposes for the future.

STATEMENT
BY THE
General Secretary
TO THE
ANNUAL MEETING OF THE
Board of Trustees
OF THE
Church Peace Union

January 24, 1946

"This is the year of decision," declared our President in his address to the nation some weeks ago. When in the last generation have we had a year that might not be called a "year of decision?" The history of the Church Peace Union, written by our honored trustee, Dr. Macfarland, which will soon be published, records the outstanding events of our own efforts — drawn from the printed records year by year from 1914 to 1945, and almost everyone of these years records a minor or major crisis.

The President is, however, right, for in this year of 1946 we have to decide between the dilemma, which Mr. Raymond Fosdick emphasized so strongly in his article, "One World — or None!" To go much farther back, we might paraphrase the saying of one of the founders of our Republic: we must hang together, or we will all be blown up together. Dr. Shotwell has well said that all that happened before the first atomic bomb fell on Japan is now ancient history; and all the events before that time happened in the pre-atomic age. "What," Dr. Shotwell asks, "are we going to do in this, the atomic age?" The curtain is up and the play has already begun.

First, and foremost, is the question of security. In spite of our brilliant victory in war, we are faced with the tragic fact that the world was never less secure than it is right now. Man has never been free from fear. Like a shadow, it has dogged his footsteps in every era of his life. Fear of hunger, fear of cold, fear of disease, fear of loneliness, fear of helplessness, poverty and old age — all these fears are common to all people, but most terrible of all has been and still is the fear of war.

For six thousand years of recorded history there has been fought an average of one war for each year. War has spurred ambitions, furthered enterprise, opened new continents, and made accessible every part of the globe. It has inculcated many noble qualities, such

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as courage, bravery, self-reliance, dependence on one's fellowmen. It has been our teacher in many things and in many ways. It has helped to develop science and communications — but with all it has done it has never been able to teach men that war itself is our greatest enemy. It is the foe of our democratic way of living and thinking, and is the creator of all our fears. Walt Whitman complained —

*Beautiful that war and all its deeds of carnage, must in time be
utterly lost;*

*That the hands of the sisters Death and Night incessantly softly
wash again and ever again, this soiled world.*

We are intelligent enough to build cities and provide ways for all the people in all lands to live their lives in comparative comfort and free from fear. But, instead of using our intelligence for these noble ends, each generation breaks up the precious possessions left to it by its predecessors, kills off its ablest and strongest sons, and has to start from scratch to salvage what is left. The constant repetition of destruction and rebuilding the waste places of the earth was forecast in the Greek story of the Toils of Sisyphus. Like this condemned god, mankind seems fated to push the stone of his achievements to the top of the hill of his hopes, only to see it escape his grasp and roll to the bottom. Then the hard, useless labor has to be started all over again. Will we ever learn?

At the end of every great war the people, and usually their leaders too, join together in a solemn vow that they will never indulge in war again. The weary troops are only too glad to get back to their homes. Most of Tolstoi's novels made central this theme. The pages where he tells of the joy in the home when the soldier returns are among the best and most moving of his writings.

Another curious thing is that after nearly every war some new instrument of war emerged which excited the attention of all the people and created the basis for predictions of new and more deadly threats to come in "the next war." At the end of World War I, Will Irwin in his book, *The Next War*, prophesied the complete annihilation of our civilization by means of mechanized equipment and bacteriological warfare. Look at the record of the weapons developed. Spears, bows and arrows, catapults, improved and larger burning glasses designed to set fire to ships and cities, gun powder, muskets, cannons, armored ships, submarines, air planes, tanks are just a few in the long list.

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The immediate result of the discussions that followed and the fears that were raised by the use of these new and more terrible engines of destruction has followed a uniform pattern. In almost every discussion the main issue stressed has been the necessity to control, outlaw, or destroy the new invention. We are now going through another such period. Thousands of people are getting great comfort in having their nerves made to tingle in listening to the prophecies of terrible destruction unless we can get rid of the atomic bomb. All kinds of prognostications are made. At a meeting held soon after the fall of Japan I heard men with trembling voices describe the fate that awaits mankind in this atomic age. Even many scientists, who usually are not given to embroidering their statements, have under the stress of this new discovery made most extreme statements. There is without doubt and in reality much ground for fear — deadly fear. The atomic bomb has changed the entire outlook for all of us everywhere. All scientists and technicians agree there is no defense against it. The most hard-headed, cold blooded scientists are overwhelmed with awe at the source of power they have unveiled. I heard one of these men in answer to a question as to what would happen if a very large bomb were exploded say, "We do not know. We have no way of telling." Then, as if in an aside, "It might possibly unhinge the universe and throw us back into cosmic chaos." Like Moses in the presence of God they are afraid. Those who did the hard work in laboratory and on the testing grounds are in effect saying what Moses might have said to God himself — "Who am I to stand in face of this mighty thing I have asked to see?" The discussions of the terrors born of the possible misuse of atomic power make it apparent again that in trying to find ways to outlaw or get rid of the bombs we are failing to focus attention upon the most important question before the whole world — "How can we prevent war itself?" This is the only real issue. The atomic bomb in the hands of a world secure from war will be no menace. With an unfriendly and war-minded world, even if we could outlaw the bomb, we would find other means of destruction — possibly just as destructive.

Therefore, the fundamental problem is not to seek to control conduct in the next war — with a definition as to what is legal and what is illegal — but to give our time and attention to building up and giving more authority to the United Nations Organization and its agencies to prevent aggression and the threat of war in the future.

We have made a good start toward this end and shown real progress in a very short time. The San Francisco Conference was ex-

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traordinarily successful. There was on the part of the delegates a determination to find a way out of our difficulties and tragedies. Each delegate came to the Conference knowing that ninety-five percent of the people in his country were willing to make any sacrifice necessary to obtain security from war. The earlier discussions centered about the Security Council; and when the Charter was drafted it was with the explicit understanding that it was to be the chief achievement for peace in a unified world. It was agreed, however, that all actions of the Security Council be subject to review by the Assembly. This makes it possible for popular control and thus opens the way for the Assembly eventually to assume the proportions of a real world parliament. There was hope as well as realism expressed on this subject in almost every speech. The delegates knew that it would be worthless to try to go very much beyond public opinion. But they all agreed that if the Security Council was able to do the work outlined for it and could secure the world from war for a long period, say fifty years, this would interrupt the cycle of recurring wars. It was the conviction of all that a half a century of cooperative effort, freed from the constant threat of war, would enable the Assembly, the Court, the Economic and Social Council and the Trusteeship Council of the United Nations, functioning in a new atmosphere, to break the habit of making and preparing to make war.

Many sincere, serious-minded people, compelled by fear of the atomic bomb, are urging that the agreements in the present United Nations Organization be changed at once, and that we forthwith call a world-wide constitutional convention for the purpose of setting up a World Federation in which would be merged all the sovereignty of the individual nations. These persons suggest that this world government have a parliament and the authority to make laws binding on all the nations; that the Court, as proposed at San Francisco (which they claim is not a Court at all) would be made into a real Court, with the authority to bring nations before its bar, to pass sentence, and supplied with force enough to carry out its judgments. In other words, they propose that such a world government have the combined authority now exercised by all the nations individually.

Most of us agree that ultimately we must come to some arrangement by which the national interests, national whims, national selfishness — all a part of the definition of the words "national sovereignty" — must be sublimated into a world concept. Nationalism has promoted selfishness and breeds arrogance but it is not altogether bad. As long as we believe in the values of individualism we must expect

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nationalism in government. The irony of the situation is that this movement should be so strong right now in the United States, where only twenty-five years ago our Congress would not vote to participate in the League of Nations because it had too much authority, and because we were asked to give up *too much* of our sovereignty!

I do not impugn the motives nor would I limit, if I could, the right of these men and women to express themselves and work for the ends they have in view. However, it is interesting to note that among those foremost in proclaiming the ineffectiveness of the United Nations Organization (and mark you even before it has had a chance to show how effective it can be), are many of the same people who fought the League of Nations, as well as every other step toward cooperation with the rest of the world proposed by our government. "America First" is now disguised in a new garment, but underneath, I am afraid, is the old hope to stop any immediate effective cooperation between our nation and the rest of the world. We all know full well that the United Nations Charter provides the best and strongest organization that our Senate would accept at the present time. To open the issue again would simply end in defeat and confusion.

We recognize that the United Nations Organization will be an effective instrument for the prevention of war in proportion as it is strengthened. It can be perfected only as it exercises what authority it now holds. I believe that the churches can be of very great value in helping in this process of attaining perfection.

WE URGE THE FULLEST POSSIBLE SUPPORT OF THE UNITED NATIONS ORGANIZATION. It can do nothing of itself any more than an automobile can run without oil, gasoline and guidance. The United Nations can do everything necessary to be done if the people back it up. The League of Nations did not fail; it was the people in all countries who failed the League. There was too much carping criticism and not enough constructive suggestion to make the machinery of the League effective. Edgar Mowrer said recently that "the Charter of the United Nations Organization is a step, not a stop" toward the federation of the world.

I think here is the greatest possible opportunity we have ever had. We should accept the United Nations Organization as it is, and strengthen the Security Council as soon as possible by giving it absolute sovereignty which will supersede the sovereignty of all the member states in its one sphere of activity, that is in the prevention of war. In other words, the nations belonging to the United Nations Organization should pledge themselves to accept the decision of the

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Security Council as final and unalterable whenever the peace of the world is threatened. This would, in effect, give the Security Council authority of world government in a limited but very important sphere of international life and would automatically solve the question of the veto claimed by the Big Powers. If any nation, great or small, goes to war or threatens war it would have to face the combined armed forces of all the other nations.

Such a proposal has a reasonable background, for all nations are still committed by the Kellogg-Briand Pact to renounce war as a national policy and to resort only to peaceful means in the settlement of international disputes. A new principle governing world affairs was announced by Justice Jackson at the opening of the Nuremberg trials. When his authority for conducting such trials was challenged he stated that whether or not there is a particular statute under which the war-makers could be indicted and tried, the fact is, he said, "they have shocked the conscience and transgressed the settled opinions and convictions of mankind. Aggressive warfare is not allowable under any conditions."

The Security Council should be empowered to devise ways and means for creating a world air-force for patrol duty in disturbed areas or in those parts of the world where the peace of the nations is likely to be threatened. The Security Council should, as early as possible, and in accord with these principles, announce a scheme for carrying out its police services and then call on the nations to furnish each its quota of force necessary to put down aggression. The United States has already by vote of Congress agreed to make available its quota for such an international armed force. Our representative on the Security Council can pledge the men and material needed in any given emergency and the armed forces will be furnished by authority of our President without going to Congress for confirmation.

In addition to these measures, the Security Council should establish watchtowers throughout the world so that its representatives can obtain accurate information at all times on what is transpiring in various areas. All over the United States we have established at strategic areas in our forest lands just such towers where day and night, year in and year out, guardians are on the lookout for fires or threat of fires. When a fire is spotted the official in charge of the watchtower gives the alarm and the public authorities call out the men and equipment necessary to put out the flames or to keep the conflagration from spreading. In our cities in matters of law and order the police have supreme authority and right of action. There can be no neutral-

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ity on the part of a citizen as between the policeman and the thug. When danger threatens, the police, through a commission, acts for the people and does not have to go back to the City Council for authority to make arrests or take other measures necessary to quell disorder. This parallel, I believe, can be successfully carried out in international relations. To express it in terms of our city life, the Security Council should be the international police commission of the world, and on the authority granted by the Charter, confirmed by the Assembly backed by the public opinion of the world, have power to stop aggression and put an end to the threat of war everywhere.

Of course, we must recognize that any plan we propose is fallible. On the other hand, if we wait for perfection before we act war will beat us to the decision. To repeat again, the only adequate defense against the atomic bomb is to abolish war itself.

Having said all this, I reluctantly turn to what I think is one of the greatest dangers facing the world today — the possible misuse by our own nation of its immense power and prestige. I was disappointed, as you must have been, when President Truman, at a recent press conference, said that "the United States would insist that it be sole trustee of enemy Pacific islands conquered by our forces and considered vital to this country's future security." He further said, "Other enemy territory now held by us, but not considered vital to this country will be placed under United Nations Organization trusteeship."

In the Atlantic Charter we said that we sought "no territorial aggrandizement." At San Francisco our nation agreed on the trusteeship principle and helped write it into the Charter of the United Nations Organization. Mr. Truman now makes this statement, which matches the statement made by Mr. Churchill before the end of the war, that "he was not elected to preside over the dissolution of the British Empire" and by the statement of Mr. Molotov that "the Kurile Islands are necessary for the security of Russia, and the claims of the United States for territory in the Pacific make valid Russia's claim for Tripolitania — and that of France, that Indo-China's future will be determined by the French Government." Is it in the haze of this moral fog that the great nations are trying, without openly repudiating their commitments, to find some means of shirking their responsibilities? The nations are playing a most dangerous game and will fail. The avenues of communication are open now to most of the people of the world. They have listened to the pledges that have been made. Having won the war the nations cannot say to an aroused world-wide

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consciousness "we had our fingers crossed when we made these pledges." Lincoln stated a truth in an earlier and less important crisis when he warned: "You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time." Imperialism in one form or another is at the root of most wars. But now we have outgrown the old systems and people are on the march. The trusteeship plan provides that all nations shall recognize their responsibilities to help develop a higher type of civilization for all people in all the lands in order that they may share in the good things promised — "freedom from fear and freedom from want." Security will come only through ridding ourselves as far as possible of the selfishness that is expressed in such language as we heard in Congress lately regarding the need for bases for our own security. If we move forward along the idealistic lines followed during the war we can carry other nations with us. If we hesitate and begin to play fast and loose with our pledges we will lay the foundations for more confusion, more misapprehension and will wreck much of the good work done since the war ended.

I want to conclude this report on a note of courage and hope. The days are dark and the problems are terribly serious but this is not the first time and it is not the last time that we will have to face such issues. There is much to discourage and dishearten even the bravest and most optimistic, and it would be easy for us to become pessimistic and lose all hope as we face the future. It is, however, no time to give up to this spirit, no time for pessimism. Let us be realistic and recognize facts at their true value and then go ahead with our purpose and not be frightened by the magnitude of the task in hand. I have just been reading the prophecies of Jeremiah. What a woeful picture he painted for Israel; but when things were at their worst he said to his nephew, "You go, buy thee my field that is in Anathoth for the right of redemption is thine to buy it." The point of the story is that things were so bad that everybody was disheartened but the prophet thought it was a good practice to buy when others wanted desperately to sell. He saw that after the terrible days of disappointment and tribulation there would be a time when an investment in Anathoth would still be very much worth while.

Religion has a contribution that it can make, and without that contribution I doubt whether any peace is possible. Statesmen and military men are recognizing this truth. Prime Minister Attlee said recently, "The only defense against the atomic bomb is the ethic of brotherhood." General MacArthur at the time of the signing of the

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surrender terms in Tokyo Bay declared in his broadcast to the world, "The problems we face are basically theological. We can only save the flesh by the things of the spirit." And General Smuts, one of the most picturesque figures in the San Francisco Conference, said, as he signed the Charter, "The destiny of this document will depend not on organization, but on the human spirit."

The story of Elijah and his flight from a bad king and a more vicious queen and his experience in the cave on Mount Horeb in the Arabian desert has a real message for us today. This stalwart, hard-hitting, courageous prophet of God was discouraged. He was afraid. He felt that there was nothing ahead but disaster and tragedy. He was tired out and so exhausted, all he could do was to hide and moan, "I alone am left and they seek my life to take it away." He prayed the Lord that he might die. Then God appeared to him. There was a mighty wind, but God was not in the wind. There was a great earthquake that cracked the rocks and left great fissures in the mountain-side, but God was not in the earthquake. Then there was a fire, but God was not in the fire, and then there came a still, small voice, and it was God who spoke. We need more than ever before in the history of the world to hear that still, small voice above the rumbling of revolution and behind the clash of warring interests. That voice offers a base of unity, it lifts our hope, it gives us confidence in this day when we need all the confidence we can muster.

None of our safeguards will avail without the spirit fundamental to religious faith. Hate cannot be legislated out of the heart of the individual. Hate translates itself into oppression, blocks every road of understanding, makes difficult every reasonable agreement and no power in the world can dislodge it except the power of an overwhelming love for God and fellowman. We are in danger and no wonder we fear. If another atomic bomb falls on this earth it will be guided by enmity, and the detonator will be hate in the hearts of men.

After six thousand years of human history marked with the discoveries and the advances that have been made it would seem that mankind might be now willing to try whole-heartedly the better way, the only way, the way through an organized world supported by understanding and unity in the will for peace. This is the hour of supreme opportunity for the churches and religious minded people everywhere. All other issues are secondary unless and until a just and lasting peace can be secured.

THE CHURCH PEACE UNION

REPORT

OF THE

Activities for 1945

taken from the statements made by the Secretaries.

COOPERATION

There has been a fine spirit of cooperation among the agencies with which we have worked during the war. Some twelve national organizations and about seventy-five local groups have participated in the institutes held, and have worked through the Centers established in many states in the Union. It is our purpose to continue this work. We are arranging for educational and editorial material which will facilitate further the cooperation of the churches in the local communities. Cooperation with all these groups has been greatly furthered by the mutual and close relationship established with the Carnegie Endowment and the Commission to Study the Organization of Peace. The Carnegie Corporation has continued its interest, both financial and personal, in the work of the Church Peace Union. We are greatly indebted to hundreds of supporters and friends, and especially a small group with whom we have worked on a number of vital projects; among these Dr. Shotwell, Mr. Malcolm Davis, and Mr. Clark Eichelberger.

Through our mutually cooperative effort there has been developed a nationwide network of committees, with international centers in a dozen cities. In San Francisco the center serves the whole Pacific slope, with strong committees in Los Angeles, Portland, and Seattle.

We have proceeded on the theory that the influence of America is a vital factor in developing a real world organization of the nations. If America is to exert her influence our Government must have the backing of a strong majority of our fellow citizens. We believe that these centers of information, education and leadership are important agencies in helping in the task of building a warless world.

Now that it is decided that the United Nations Organization will have its headquarters in our country, the importance of maintaining a high level of public opinion in favor of its work is greater than ever before.

The Church Peace Union was honored by being named one of

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the national organizations to send a delegation to the San Francisco Conference. This was an historic occasion, and it was a real pleasure and privilege for the Union to serve with others through its delegates as unofficial advisers to the American delegation. There were more than one hundred of us in this group, and I think it is generally conceded that the impact of these delegates, representing as they did such a large and potential public in the United States, helped in shaping many vital policies which would not have been given much consideration had the voice of the public not been heard. This was true notably in the discussions of human rights and the establishment of an economic and social council to serve on a level with the other major organs of the United Nations Organization. Perhaps the greatest service of all was to bring public opinion to bear on the framing of the preamble of the San Francisco Charter. For the first time the old phraseology of diplomacy, "the High Contracting Parties," was dropped in an international document, and the beginning of the Charter reads, "We, the people . . ."

WORK ABROAD

The International Committee of the World Alliance will be re-constituted, with proportionate representatives from each country. We are beginning this work by urging those Councils which were able to continue during the war to broaden their bases of cooperation to include not only Protestants, but Catholics, Jews, and men of other religions. There will be no commitment by the organization to any one church, religious creed, or religious faith. Those who come will come because they believe that the bases of their faiths call for understanding and friendship among the nations and a willingness to work for a warless world.

The form, size and activities of the organization in each country will be left to the judgment of the national committee in that country. In the United States, France, Czechoslovakia, Switzerland, Sweden, Denmark, Belgium, and one or two other countries, more or less effective organized movements have survived the war. In most countries, however, there is simply a committee. This is true of all the Balkan countries and England. Details regarding plans for the future may be found in the report from Dr. Dexter; the letters received in reply to the letter sent to the Councils of the Alliance and one or two independent reports from the various nations. This correspondence, we believe, is as comprehensive and informative as anything that has

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come to any one of the international organizations in the last few months.

In this connection too much cannot be said for the excellent work of Dr. and Mrs. Dexter. They have been busy, have not spared themselves, and have been amazingly successful in re-establishing old ties and friendships and making new friends for our work.

The International Office of the World Alliance should be established in the same headquarters as that of the new locale of the United Nations Organization. It should be housed, if possible, in the same building with "The International Federation of Associations for the United Nations."

Plans have now been completed for a meeting of the International Committee of the Alliance to be held at Tring, Hertfordshire, England, July 8 to 11. Miss Marks is cooperating with the Dexters in making the preliminary plans. Arrangements and accommodations for some forty persons are being made. We will probably have present no more than thirty or thirty-five at the most.

Pioneers For Peace Through Religion

This is the title of a book written by Dr. Charles S. Macfarland, which contains the history of the Church Peace Union. It is now being printed by Fleming H. Revell Company, and will be published within the next two months.

REPORT OF
Assistant Secretary,
MISS G. S. BARKER

INFORMATION SERVICE

As in the past years, the Assistant Secretary has been responsible for the Information Service. I have devoted much thought and care to the selection of material suitable to each particular group and it is gratifying to receive letters from many who take the trouble to write appreciation of the material sent. The publications which found the most favor with our correspondents, in the order of their popularity, were:

A Third World War Can Be Prevented Now!

Some of us were rather dubious as to the reception our constituency would give to this publication which was prepared in the regular "comics" format by the staff of the True Comics

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Magazine. However, the enthusiastic comments which came with the large orders laid our doubts to rest. This "comic" had a varied circulation in public, graduate and Sunday schools, churches, military camps, farm groups, public libraries and youth groups, and social welfare societies.

The Challenge: One World or None, by Raymond B. Fosdick (reprinted from the New York Times Magazine Section).

This had a very wide circulation and elicited favorable comment everywhere.

* * *

In the early months of the year when the main interest of our constituency was in the study of the Dumbarton Oaks Proposals, we were able to promote this study mainly through Mr. Fagley's analysis of the Proposals, reprinted from the November 1944 News Letter, and through a very able leaflet entitled *Dumbarton Oaks — Study, Support, Improve*, prepared by Miss Dorothy McConnell. The latter folder has gone to such groups as the Farmers Union Service, women's organizations, the Dairymen's League, church congregations and forums, the Office of War Information, defense plants, schools and colleges, and met with great interest and warm commendation.

Religious Literature for Chaplains and Servicemen

I prepared a third and revised edition of the "check list" which was sent free to chaplains and service men and women, and the letters received indicate how greatly this service was appreciated.

News Letter, Focus, and other Educational Material

As a member of the Editorial Council I have contributed numerous items to the *News Letter* and *Focus* — book reviews, "Community Projects," and "Items of Interest" and have assisted in selecting cartoons for *Focus*.

I also prepared a revised edition of the World Alliance Purpose and Program, and a suggested outline for the Series on Current Issues, recommended by the Education Committee. I addressed a letter to all subscribers to *Focus* (now merged with the *News Letter*), inviting them to become members of the World Alliance and thus regular subscribers to the *News Letter*.

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STUDY GROUPS AND LIBRARIES

I assembled exhibits for such groups as the American Friends Service Committee, summer institutes, North East Methodist Conference Seminars, Federation of Congregational Women Seminars, etc. The number of study groups and libraries requesting our printed matter has materially increased.

COMMUNITY ACTIVITIES

We called for the special aid of our Corresponding Members, who are situated in every state in the Union, on four particular projects this year, asking them to arouse their communities to immediate action on (a) Dumbarton Oaks Week; (b) the Reciprocal Trade Agreements; (c) the San Francisco Conference, and (d) World Charter Sunday.

COOPERATION WITH OTHER ORGANIZATIONS

I have represented the Church Peace Union at the meetings of the National Peace Conference and have also served as a member of its Steering Committee and Membership Committee. I have also attended meetings, on behalf of our organization, of the Post War Exchange, and Women's International Exposition — participating through an exhibit of our literature at the latter's four-day Exposition at Madison Square Garden.

ADMINISTRATION

No report on our work would be complete without paying tribute to the clerical members of the staff. Without the industry and efficiency of those important wheels in our machinery, the work could not go on. The new members of this clerical staff are living up splendidly to the high standards we have set.

REPORT OF
Extension Secretary,
DR. CARL HERMANN VOSS

The Extension Secretary has interpreted his duties to imply an active program of speaking, writing and organizing throughout the country on an interfaith basis to promote the program of the Church Peace Union and the World Alliance for International Friendship Through the Churches. The essence of the message he has emphasized is the basic need for a democratic world order, as the foundation for

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a peace of justice and stability. To aid the clergy and laity of the churches in achieving such an objective, he has tried to deal concretely with the sociological and political problems which bar progress toward this goal. Thus he has focussed his attention on the creation of public opinion for achieving world organization and has co-operated with a number of organizations engaged in parallel programs. He has rendered assistance when possible to movements which are countering fascist tendencies in our own land, and has taken an active part in the work of organizations defending human rights and opposing the discrimination against racial and religious minorities.

World Alliance News Letter

For the past year the Extension Secretary has served as Editor-in-chief of the *World Alliance News Letter* and *Focus*, and with the help of the Editorial Council (Dr. Atkinson, Dr. Holmes and Miss Barker) has made certain innovations, and recently the distinctive features of *Focus* were incorporated with the *News Letter*. Articles have been contributed by leading members and friends of the Church Peace Union and World Alliance. Future plans call for a publication of increased interest and circulation.

WRITING

As in previous years, the Extension Secretary has prepared scripts and radio broadcasts and planned their production. The outstanding example of this phase of his activity was the series given over WQXR entitled, *The Pattern for Peace: Two Years Later*. He has written articles and book reviews for numerous magazines, including *Advance*, *The Christian Sun*, *Christianity and Crisis*, *Palestine*, *Unity*, *The Christian Century*, *The Christian Register* and *The Churchman*.

SPEAKING

During the past twelve months the Extension Secretary has given sermons and addresses before many groups in New York City and surrounding communities, and has taken part in such projects as the Forum of the Community Church in New York City, and the University of Chicago Round Table of the Air, broadcast from WEAf over a nationwide network. He has likewise spoken in some fifty cities throughout the nation.

COOPERATION WITH OTHER ORGANIZATIONS THROUGH THE EXTENSION SERVICE

Federal Council of Churches of Christ in America
Students International Union

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American Association for the United Nations
Union for Democratic Action
Associated Church Press

CHRISTIAN COUNCIL ON PALESTINE

Half the time of the Extension Secretary has been devoted to the program of the Christian Council on Palestine, of which he is Executive Secretary, and of the American Christian Palestine Committee (a combination of the American Palestine Committee and the Christian Council on Palestine), of which he is co-Director. It was in this latter capacity that he visited London last summer to meet with Christian and Jewish leaders.

Cooperative Field Services

The Church Peace Union and the
American Council of the World Alliance
DR. HARRY N. HOLMES, Associate Secretary

OUR FAITH AND MOTIVE

The final victory in the Pacific focussed the mind of the world with dramatic suddenness on the high purpose for which the Church Peace Union and the World Alliance have always accepted as their goals — a world of ordered peace. The release of atomic energies demonstrated afresh the urgency for freeing mankind from the curse of war. That task is now imperative.

A world to be politically and economically unified must be morally unified if that unity is to be preserved. Professor Ralph Barton Perry in his book "One World in the Making" stresses this fact:

The idea of a morally unified mankind has the attributes that an ideal should have in order to call human faculties into play at their maximum best. It is not impossible, but attainable. It is attainable, but not easily. It is attainable, but only by intelligence as well as by effort. It is not attainable by one man alone, but only by each man in association with his fellows — by divided labor and labor combined, to the end that all men may enjoy together what together they have had the joy of building.

With confidence our organizations have pursued and still pursue that goal with the strongest faith.

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Our emphasis in printed and spoken word has followed two lines:

1. The San Francisco Charter must be made to work and be improved with the passing of the years. There is no alternative. It is the only world organization possible and without it there will be none. American opinion must now be mobilized to follow through its signature of Charter ratification by producing in the public mind a will to make it operate in the relationships of nations for justice and order. It is our sole hope.

2. The machinery visualized by the United Nations Organization must be buttressed by goodwill and understanding and a willingness to compromise with other nations and peoples of different viewpoints. There is no power that can render such service in this field as the spiritual and moral forces of mankind. General Smuts said as he signed the San Francisco Charter that "destiny of this document is now in the hands of the spiritual, moral and cultural forces of mankind." The ethic of brotherhood for our world now comes as an ultimatum from statesmen.

WORLD ALLIANCE ANNUAL MEETING

The 30th Annual Meeting of the World Alliance was held as usual over the Armistice weekend in Pittsburgh, Pennsylvania. In no gathering in recent years has the attendance been so great or more enthusiastic. The round tables and forums of the morning crowded the rooms and 486 guests were present at the luncheon. Of particular significance in the program, which was fully described in the News Letter, was the cooperation nationally of twelve or fourteen organizations, and locally in Pittsburgh of between 80 and 90 organizations. These forces, combined, enabled the message "Our Responsibility in Victory" to be pressed at the meetings themselves and to be multiplied in the weeks that followed the Annual gathering.

INTERCHANGE COMMITTEE

The normal work of interchange of speakers and preachers between Great Britain and the United States was, of course, very much interrupted by the war. It was only in rare instances that anyone could cross the Atlantic and then only if the mission was nationally significant. The Committee, which consists of five representatives each from the Church Peace Union, the Federal Council of Churches and the World Alliance, has started operating again and already has made arrangements for several distinguished Americans to visit Europe, and for several from Great Britain to visit the United States. It is a matter of the keenest regret to many on this side of the

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Atlantic that the old Committee on Interchange in London, which so successfully handled the work in Great Britain for twenty-five years, has been disbanded. Its functions have been absorbed by the British Council of Churches. That decision, under the circumstances, seemed unavoidable but this work of interchange can only be adequately accomplished if a group of men make it their special interest. This was particularly true of the men who gave so much time to the work in London and to whom we are under a great debt of gratitude. We are in touch with the British Council of Churches but the way is not altogether clear. The purpose of interchange is still as important as it ever was. Dean Howard C. Robbins, who has been chairman of our own Interchange Committee for many years and was devoted to its work, has had to resign because of ill health. The Rev. John S. Bonnell of the Fifth Avenue Presbyterian Church is the new chairman and we believe we are very fortunate in this successor to Dean Robbins.

The Committee helped to arrange the program in this country for two very distinguished churchmen from overseas: The Rev. Dr. John W. Burton, President of the Methodist Conference of Australia and the Rev. Dr. Alan P. Tory of St. Stephen's Church, Sydney, Australia.

INSTITUTES AND CONFERENCES

The Associate Secretary has participated in a great number of gatherings in various parts of the country, speaking on "The Task of the Church in These Days," "The San Francisco Charter," and "Trusteeship in the South Pacific." Typical of what we are trying to do was a visit Dr. Atkinson and the Associate Secretary paid to Cincinnati meeting with all the ministers in the morning for a two-hour conference, which was followed by a luncheon at which we were kept for two hours answering questions that poured in.

During August four days were spent with the Baptists of Virginia in Conference at Masennetta Springs, which drew representatives from practically all the towns in that state and in the same month speaking at gatherings of laymen of the Methodist Church from all over the United States on "Laymen and the New World Order." I doubt if there was ever a time in twenty years when the representatives of the Alliance were asked to more interdenominational and church gatherings to outline the broad program of the church in these days. It is impossible to respond to half the opportunities that are offered but they clearly demonstrate the remarkably open field to our organizations and their program.

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RELATIONSHIPS

A great deal of attention has been given to the relationship of our World Alliance to kindred organizations both in the church and in the interdenominational field, as well as with organizations to which the cause of peace is perhaps secondary but which gives it a large place in their program. The Associate Secretary has written many pamphlets that have had wide circulation in the church field and has also given attention to the widening of our work through its Corresponding Members.

Canadian-American Colloquy
at
Niagara Falls, Ontario
by C. E. SILCOX
January 7-9, 1946

In the spring of 1940, the Church Peace Union, learning of a growing alienation of the religious leaders in Canada from those in the United States, sent a deputation of five men to Canada who met with leaders, clerical and lay, in Montreal, Ottawa, Toronto, Hamilton and London. It came to Canada in the dark days when France was being overrun and the entire future looked very hopeless. The understanding which they showed and the assurance which they imparted gave a lift to the Canadians which will never be forgotten. One of the Canadians present, now an Ambassador of Canada to a great republic, has stated that nothing in the experience of those bitter days buoyed him up personally as did the visit of that American deputation.

The memory of this significant deputation suggested to the secretaries of the American and Canadian Councils of the World Alliance for International Friendship through the Churches the desirability of a similar meeting of minds, especially as a number of problems were emerging in which any misunderstanding regarding American or Canadian (or British) attitudes on international matters might have serious repercussions. It was therefore decided to bring together, January 7 to 9, 1946, fifteen Canadians and fifteen Americans at the General Brock Hotel, Niagara Falls, Ontario, for three days of informal, off-the-record discussion of current situations. There was to be no publicity whatever, no minutes and no reporting; hence, no holds were barred, no punches needed to be pulled. The resultant discussion was exceptionally free, frank and very general. At the very

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first session when but 25 were present, 21 actually participated! Sessions were continued in the morning, the afternoon and the evening as we sat together in the Rainbow Salon, overlooking the falls, and hearing the constant roar of the waters.

The personnel had been carefully selected and was unusually well-informed. Many of them were so expert in their particular fields that on almost no notice at all, they opened the discussions with masterly analyses of the issues at stake. What is more, in addition to their political and economic realism (and they were realistic) they were also representative of the spiritual concerns of society, prone to challenge the sole criterion of self-interest, even of "enlightened self-interest" in the name of our common responsibility for the salvation of civilization. This gave to the discussions something that went beyond mere political or economic techniques. The representation, too, was not *by population*, and so the Canadians met on a parity with the Americans and were not overwhelmed by numbers.

In addition to representatives of the clergy, there were strong laymen and strong laywomen — of the latter, three came from Canada and two from the United States. The *Americans* present were: Dr. Henry A. Atkinson, Rabbi Philip S. Bernstein, Malcolm W. Davis, Dr. Edgar J. Fisher, Father George B. Ford, Rev. James Gaiser, Dr. Harry N. Holmes, Rev. Roy M. Houghton, Bishop Ivan Lee Holt, Dr. Samuel Guy Inman, Miss Elizabeth Linskey, Lt. Col. Charles L. Marburg, Bishop G. Ashton Oldham, and Mrs. Edgerton Parsons. The *Canadians* were: Prof. Ernest A. Dale, C. J. Eustace (Catholic author and publisher), Rev. William Fingland, Rev. Gerald Hutchinson (Secretary of S. C. M. in Canada), V. Evan Gray, Esq., K.C., Rev. Canon Judd, Eric W. Morse (National Secretary of the United Nations Society of Canada), Mrs. Walter C. Rean (President of the National Council, Y.W.C.A.), B. K. Sandwell, editor of *Saturday Night*, Dr. C. E. Silcox, Rev. Dr. Gordon A. Sisco, Prof. W. Lyndon Smith, Madame Henri Vautelet (member of the Economic Advisory Board for the province of Quebec), Prof. B. Wilkinson and Senator, the Hon. Cairine R. Wilson. For most of the time, the group also included the Rev. W. W. Simpson, Secretary of the British Council of Christians and Jews, London, England.

The agenda was purposefully kept fluid. In sending out its letter of invitation to the American delegates, nine possible items had been suggested; in the letter to Canadian delegates, five were mentioned.

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But the first task of the group was to determine its own agenda and they concentrated on the following:

Can we assume that the basis of any peace is full cooperation between all the nations in the Western Hemisphere?

Financial and economic interests, with special reference to Anglo-American relations and the possible effects of recent financial measures, such as loans, Bretton Woods, etc.

The UNO., the Atomic Bomb, and World Organization.

The improvement of relations between the Soviet Republic and the Anglo-American nations.

Palestine.

Human Rights, Colonies, Imperialism and Trusteeships.

Education (UNESCO) and religion as forces making for international peace.

Bishop Oldham and Canon Judd, respective presidents of the American and Canadian Councils of the World Alliance, alternated as chairmen of the discussion, with constant support from Drs. Atkinson and Silcox, the secretaries of the two councils.

There was general enthusiasm among those present regarding the experience. Of course, some who had promised to come were kept by sickness, and one of the expected members was drafted, just before the meeting, to help in the search for a new site for the world body. One or two came late and left before the end, and this led occasionally to some mangling of the agenda. But though the group left quite a few problems, not only unsolved but untouched, they did feel that the procedure had helped them to see how the sharing of views can bring persons with different backgrounds and concerns together.

PROGRAM OF THE CHURCH PEACE UNION FOR 1946

1. Full and hearty support of the United Nations Organization, its agencies and efforts to establish and maintain a just and lasting peace.
2. Seek means to secure interfaith cooperation in behalf of justice, tolerance, human rights and the spirit of mutual understanding essential for the success of a peaceful world.
3. *Series of study outlines* for use in bible classes, church groups, men's clubs and other agencies, on such subjects as the United Nations Organization, Security, Religious Cooperation, Colonies and Trusteeship, etc.

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4. *Tracts for the time.* Series of short publications filled with facts, printed in four-page folders that can be easily mailed in a standard envelope. These will deal in a popular way with the international problems and issues arising from time to time.
5. *Institutes*, such as the one held in Canada, where, on January 7-8-9, 1946, fifteen representative Americans and fifteen Canadians discussed subjects pertinent to a better understanding between our two nations and of the peace of the world. A series of Institutes on the West Coast, including British Columbia.
6. Continuation of our campaigning through small group meetings and the service of our *Speakers' Bureau*.
7. *A conference in Mexico City* — something along the line of the Canadian-American Conference.
8. A deputation to South America — the details of this are given in the illustrated folder distributed widely with the *News Letter*.
9. Continued cooperation with other groups, particularly the American Association for the United Nations and the Carnegie Endowment for International Peace, and religious agencies as well as churches and synagogues.
10. *International Peace Day.* We propose to cooperate in the movement to have Armistice Day, November 11, changed to PEACE DAY, and to enlist public support so that this day will be agreed upon by the United Nations Organization as an international holiday, so that people everywhere, who are interested in peace and working for it, will celebrate this day (or some other day agreed upon by the United Nations Organization) — not as an armistice between two wars but as a day symbolic of continued peace.

SERIES OF PROJECTED STUDY AND DISCUSSION OUTLINES TO BE PRINTED DURING 1946

Title: CURRENT INTERNATIONAL PROBLEMS
STUDY OUTLINES

Example Topic: UNITED NATIONS ORGANIZATION

- a. Foreword announcing series, and their purpose
- b. Suggestions for use
- c. Plans for organizing Study groups
(See "Here's How It Is Done" — by Florence B. Widutis)

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1. Simple explanation of United Nations Organization as at present constituted (See Dorothy McConnell's leaflet, "Dumbarton Oaks — Study, Support, Improve")
2. Why is it important to support the United Nations Organization?
3. How may it be improved?
4. Simple explanation of Veto Power. Should this power be revised? Pros and cons.
5. Outline for Discussions. Questions — Conclusions
6. Glossary of technical terms used
(See "Toward Greater Freedom")
7. Bibliography of material which states issue in easily understandable terms

Other suggested topics for this series —

Atomic Bomb

World Security Against War — The Security Council

Trusteeship Over Backward Areas and Their Peoples, Colonies, Imperialism, Strategic Bases

Money and World Trade

Human Rights

Religion, the Churches and World Peace

Food and Agriculture — Freedom from Want, Housing

What is Democracy? Can Democracy be Efficient?

Leadership for Democratic Control

Religion and Progressive Changing of Social, Moral, Educational and Economic Standards

East and West — Australia, Asia, Pacific Ocean — The Trends in Civilization

One World Or No World

A World Federation in Which Is Merged Major Sovereignities

Education for World Citizenship

REPORT ON WORK ABROAD

OF

DR. AND MRS. ROBERT C. DEXTER

Dr. and Mrs. Dexter arrived in England in the late summer, 1945, and immediately began their work. First of all, they met with groups in England and formed a basis of judgment from a consensus

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of opinions received. After some weeks in London they went to France, where they made contacts with the French Committee of the World Alliance and representatives of the Carnegie Endowment, as well as of the French League of Nations, which had changed its name to the Association for the United Nations. Secretary Depuy had proposed this change, following a conference which was held in San Francisco, at which representatives of the British League of Nations Association agreed with representatives from Belgium, Mexico, France and Czechoslovakia, and other nations, to follow this procedure. (The United States group was one of the first to change its name to the Association for the United Nations. Canada followed suit, and now throughout the world there are a large number of national Associations for the United Nations.)

The French Association called a meeting, at which Dr. Dexter represented the Church Peace Union and the American Association for the United Nations. There were also representatives from Belgium, Holland and Czechoslovakia. In the report from Pasteur Jézéquel (which is appended hereto) he refers to the service rendered by Dr. Dexter and the influence of his speech made during the sessions. This conference was presided over by M. Paul Boncour.

From Paris the Dexters went to Geneva, where they met with the various groups, particularly with those who are interested in the future of the World Alliance, and at the same time they met a number of influential persons connected with the World Council of Churches. The Dexters regretted particularly that they did not have an opportunity to meet with M. Visser't Hooft, the General Secretary of the World Council of Churches.

The Dexters went back to London from Switzerland, and from England went to Czechoslovakia, where they had a very interesting experience and were able to meet with most of the representatives of our work in Bohemia and Slovakia. They found great sympathy for their mission and the purposes we have in mind. Czechoslovakia needs help, but the people are self-reliant and are hopeful for the future. They agree completely with the program as outlined in the statement authorized by the Church Peace Union. They are particularly interested, as were the French and some groups in England, in the Church Peace Union maintaining close, cooperative arrangements with the United Nations Organization. They also feel that we should support the program of the international societies of the Association for the United Nations, and arouse public opinion behind its program.

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Returning to England, the Dexters continued their efforts, met with a number of important people, and got various reactions. The official attitude of the leaders of the British Council of the World Alliance is that it should continue as a sub-committee of the British Council of Churches. This would limit its work to Protestant representation. However, under the constitution each national committee is empowered to make any arrangement it desires in setting up its national council. There is no reason why some of the organizations should not be officially representative within their own nation of the World Council of Churches. This, however, may raise a question, according to Dr. Dexter, for it is the policy of the World Alliance to remain independent and not to serve simply as an adjunct to the World Council of Churches.

Some weeks ago the Secretary of State, through Mr. Francis Russell, informed me that the State Department would be pleased to have the Church Peace Union unofficially represented in the January meeting of the General Assembly of the United Nations Organization. Mr. Russell wrote that if I could not attend personally, I could appoint someone to represent us. I immediately cabled to the Dexters and secured their agreement to remain in London during this meeting and obtained the necessary credentials for them from our State Department. They now have many of the privileges of the regular delegates to the Assembly and are serving as unofficial advisers to our American delegation.

Dr. and Mrs. Dexter are cooperating with Mr. Judd, Secretary of the British United Nations Association.

They are now planning to go to Denmark, Norway, Sweden, Bulgaria, Rumania, and Yugoslavia, and perhaps Albania, if they can get permission from the military authorities. They are also planning to go to Greece and Italy, and on their return from the Balkans expect to go to Portugal.

The Dexters' letters are filled with descriptions of their travels and conditions in Europe, which are simply appalling. You have probably read some of their material that has been published in the *News Letter*. Although they are experiencing some hardships from bad traveling conditions, not very good living quarters, cold and a slim diet, they are giving much time and energy to the job we have set for them and have succeeded remarkably well.

Mrs. Dexter will probably come back to this country late in March or early in April. If so, she will be able to meet with us at our Semi-

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Annual Meeting and personally give a more detailed report of the situation abroad.

The Dexters have secured a place where we can hold a meeting of the Administrative Committee of the World Alliance this summer, July 8-11, 1946.

* * *

This report is taken from various letters sent to the New York office by Dr. and Mrs. Dexter, with my own notes and explanations.

— HENRY A. ATKINSON.

LETTER

written and sent to the Councils of the World Alliance
by DR. ATKINSON, October 1945

As you know, the World Alliance for International Friendship Through the Churches was created just at the outbreak of World War I and continued developing through the years after the Armistice. It functioned up to 1939, when the last general international meeting was held in Geneva. Its record has been good, as a study of the International Handbook issued in 1938 indicates. The Church Peace Union is very happy to have had a part in this world-wide work.

The American Council of the World Alliance has continued its efforts all through the war years, and we are proposing to utilize its experiences in an attempt to meet a world situation that is almost as serious as any that faced us in the darkest years of the war.

It has never been more clear than it is today that only a great spiritual power exercised on a world-wide basis can prevent another holocaust. With the advance of science and the threat of the atomic bomb we are racing against time.

It is our purpose to cooperate with the other Councils of the Alliance, and we hope that an international meeting can be held sometime early next summer to discuss the future work.

Mr. Henriod, who has continued to serve as honorary secretary of the office in Geneva, is sending out a memorandum regarding the calling of such a meeting. Inasmuch as the Church Peace Union is vitally involved, we feel that it is only just that we should inform you of some of the matters that we, in the Church Peace Union, consider important:

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1. The major weakness in the work of the International Alliance has been that it has touched only the periphery of the religious life in most countries. We are, therefore, raising the question whether the basis of agreement should be a broad personal religious faith, rather than membership in a Protestant church. This would mean that the approach to all international issues would be motivated by moral and ethical principles. Those participating would each make his own contribution regardless of difference in faith, creed, or church membership. In this way we would include Catholics, Protestants, and members of *all* other religions, who would be willing to accept our fundamental principles.

2. If this basis of membership were agreed upon we would at once be freed from any discussions involved in the reunion of Christendom, ecclesiastical control, or agreement to creedal or theological statements. The only basis of agreement would be a willingness to work together for a common end.

3. It is our belief that the International World Alliance should be reorganized in such a way that it can work more closely and completely with secular groups. In other words, it might well be that in addition to its particular task in working with the churches and other religious agencies, it would become the official religious agency of the reconstituted international association of the United Nations Organization. Its program might be stated in some such category as follows:

- I. To create in every country a group made up of individuals who believe that their religious faith and experience demand expression in work for friendship and understanding between people of different countries and for cooperation of all in the task of peace and reconstruction.
- II. To foster among the people of every country a concept of national obligation to world interest and a sense of loyalty to the international community.
- III. To cooperate with and help in every way possible the churches and other organized religious groups and agencies in their efforts to help establish and maintain a just and lasting peace.
- IV. To secure constant support by religious groups and individuals in all countries of the United Nations Organization and its agencies.
- V. To cooperate as far as possible with all secular agencies whose aims and purposes for world peace are the same as those of the Alliance.

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We heartily approve of the calling of a meeting and will be glad to cooperate in helping to make it a real success.

The Church Peace Union has commissioned Dr. and Mrs. Robert Dexter as special representatives in Europe. They have been long active in the field of international relations, and for sometime have been engaged in refugee work in Europe. Dr. Dexter's recent assignment was as Attache of the American Legation in Lisbon, representing the United States War Refugee Board.

Anything you can do to help Dr. and Mrs. Dexter reestablish the contacts broken by the war and assist them in making plans for our future international work will be duly appreciated. You will find the Dexters wise and helpful.

We would appreciate your comments and any suggestions that might help in creating better understanding between our various groups, and thus help in the serious task of rebuilding the Councils of the World Alliance on a stronger and more enduring foundation.

With all good wishes and greetings from your many American friends, I am

Sincerely yours,

H. A. ATKINSON,
General Secretary.

EXCERPTS FROM LETTERS from the Councils of the World Alliance

Secretary, P. C. Toureille — French Council

"I have just received today your letter of October 17th.

"Though not being able at present to resume at once my work as one of the International Secretaries of the World Alliance, I want to let you know that I fully agree with your scheme to make the new World Alliance open to all religions and quite free from any discussions involved in the reunion of Christendom, ecclesiastical control, or agreement to creedal and theological statements.

"My experiences of these last five years among foreign refugees of all nationalities, languages and creeds proved me that so doing you are on the right path.

"I shall write you more definitely about it real soon."

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Rev. Karl Fueter, Member of the Swiss Council of the World Alliance

"In the future, the activity of the Alliance in Switzerland must be wholly guided by the spirit of God. That is to say: less human reason and tactic and more piety and trust in God's help. For this reason, an alliance including Christians and Jews is not desirable. Certainly, 'peace is the common aim of all faiths,' but the method and especially the trust in human possibilities is too different. In your letter you say that 'we all alike in the spirit of Jesus seek to serve the cause of peace.' Here, the Jews cannot join us.

"Please do not think, that my reason is an unfriendly feeling towards the Jews. But as I know the mentality of our Swiss population, all our actions would be handicapped, if Christians and Jews tried to form *one* organization. Let every faith organize his believers. There will be opportunity to mix for certain declarations or even actions, but not for plans and prayers.

LETTER
from the
BELGIAN NATIONAL COMMITTEE
of the World Alliance

Dear Dr. Dexter,

It was a very great pleasure for our Committee of the World Alliance to hear you at our first meeting after the War, a few days ago, and we thank you again for your visit.

As you have seen, we are eager to resume our activities, which are more needed than ever, and to bind new ties of understanding and friendship with all our neighbors.

Unhappily, we have not the means to do it. We should print bulletins, reports, programmes, a.s.o., but we lack the money it requires, for printing is specially expensive and we cannot ask for money from our Churches, which have so many buildings destroyed and to be rebuilt or repaired.

We know how the "Church Peace Union" is eager to promote better international relationships; that is why we hope you will succeed in helping us getting what we need in our work.

Thanking you very much in advance, and again for your last visit,

Yours sincerely,

(Signed) EMILE HOYOIS, *President.*

(Signed) RENE DEDYE, *Secretary*

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REPORT

of the Bulgarian Council of the World Alliance

by ARCHBISHOP STEPHAN of Sofia

and PROFESSOR STEFAN ZANKOW

Sofia, December 28th, 1945

Mr. Robert C. Dexter

Mrs. Elisabeth A. Dexter

Representatives of "Church Peace Union"

My dear Robert and Elisabeth Dexter:

The Bulgarian National Council of the World Alliance for International Friendship through the Churches received (from Geneva) your circular letter of October 26th, considered the questions stated in it and resolved to answer as follows:

The peace-making action should be organised in such a way to bring together all peoples, classes, nations and even religions, but likewise it is clear and necessary that this should be based on a vital unifying principle. The goal is the peace, but what kind of peace? And in the name of what?

If the Christian world can unite for active work for creating peace in the world it is on the basis of its religious faith in the one God and Father of all, in the name of the religious brotherhood of people, in the name of our Saviour Jesus Christ the Lord — the Prince of peace, and finally through the work and collaboration of all Christian churches working for such a peace. "Blessed are the peace makers for they shall be called the children of God."

From this standpoint it is evident that our Alliance working with the blessing and the support of the Churches and having in mind that it is one of the important branches of the oecumenical movement has to have the most cordial and intimate relations with the "Oecumenical Council." It is not necessary and is hardly useful for this relation for the World Alliance to unite with the Oecumenical Council or to become part of it. By such a union the World Alliance will lose much of its practical liberty and elasticity and the Oecumenical Council as an official body of the Churches is bound to meet great hindrances in actions of practical questions connected with the peace and with very great difficulty it will assume responsibilities in such actions.

In particular to the Orthodox East it must be pointed out that all National Councils of the World Alliance work with the blessing

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and the moral support of the Churches (of the Church authorities) but they are not official bodies of these Churches and work autonomously. This kind of autonomous activity and relation between the National Councils and the Church authorities proved to be very favourable for the work.

But the World Alliance cannot and must not withdraw from its Christian basis. Our World Alliance must keep high the banner of Christ's peace and it must work for and in His name. If almost the whole Christian world unanimously and fearlessly manifested against the severe persecution of the Jews, it was done not because of the subjective world's principle of "justice" etc., but because of its Christian faith and confession.

A good example and experience in connection with this problem is the activity of the Balkan National Councils of the Alliance. As it was pointed out they are not official bodies of the Orthodox Churches (but work with their blessing and spiritual support) and comprise all desiring representatives of Christian Churches and confessions. These Councils have obtained as such remarkable results led by their first hierarches, pastors, theologians and enlightened Christians and all this was done during the most difficult conditions and hard times. They took up — first of their time — and worked with energy and boldness for rapprochement, friendship and peace between the Christian nations in the Balkans. And still without the active spiritual assistance of the Churches reconciliation and peace in the Balkans are impossible.

Thus, the Bulgarian National Council without denying the possibilities and the importance of other peace-making organisations considers that the spiritual and organisational integrity of the already existing Christian World Alliance for International Friendship through the Churches must be kept. The World Alliance has obtained important, though partial or limited results with its special means and all efforts must be made for organising and rousing the activity of all Christian powers and wealths to build in the world and first of all in the Christian world the deed of understanding, friendship, brotherhood and peace between men, classes, nations and states. If this would be considered as impossible or even as an illusion, this has to be said even more so for all other peace-making organisations. In fact it is necessary to do the one (the Christian activity) and not to be left behind the other.

THE CHURCH PEACE UNION

REPORT OF

Pasteur Jules Jézéquel

France

International Secretary of the World Alliance
for International Friendship

The year 1945 has seen the end of the war. Practically, for the greater part of France, hostilities ended about August or October 1944, but things remained at a standstill and life could not resume its normal course — and it still has not been able to do so at the end of 1945. However, all those who had been obliged to flee their homes and go into hiding no longer think only of rejoining their families and resuming their occupations. Therefore, I have seen leaving my house, one after the other, those who had taken refuge there. The last of them left only a few weeks ago.

You must not think they had only to take a train for that. First, because to take a train was in itself an arduous and difficult operation by reason of the extreme scarcity of locomotives and cars. And, especially, because it was necessary for them to exchange their secretly supplied false identities and false papers, for their true identities. This involved long and tedious proceedings over numerous administrations. Besides, it was necessary to aid these people in finding work and places to live. All this was slow, troublesome work, but at last it is done and my house is empty.

Parallel with this work, I am very busy putting the French Branch of the World Alliance on its feet again. In fact, it no longer existed. Even before the declaration of war it was paralyzed in its action by the attitude toward it of the ecclesiastic authorities. Several unions of churches, frightened by the collaboration of the French Committee of the World Alliance with the Rassemblement Universel pour la Paix (International Peace Campaign) had withdrawn from the Committee. The war coming on it was impossible to proceed with the necessary alterations, and four years of occupation had obliterated the little that still remained. The office of the Committee (47 rue de Clichy) had been closed, the records burned in order to keep them from falling into the hands of the Gestapo, who came to arrest me in 1940, but I had fortunately already left Paris.

Everything was recovering. I was hard at work there. In June I met with Pasteur Toureille, who was General Secretary of the French

THE CHURCH PEACE UNION

Committee at the opening of the war. He took the responsibility of sending out an appeal to French Protestants, a program of operation, a rough draft of by-laws which I had drawn up. Unfortunately, he fell gravely ill at this moment, so that the documents I had drawn up were sent out in disastrous condition and resulted in more harm than good for our venture.

Not being discouraged, I turned to another method. Profiting by the meeting at Paris, in the early days of November at the Congress for Reconstruction of the movement called "Christianisme Social," I presented a brief report to this congress and I obtained from it the appointment of a commission of six members charged with reorganizing the French Branch of the Alliance. That is how things stand now, but I have strong confidence, not to say certainty, that we shall get results.

Evidently there is great lassitude among us, a disabused scepticism, in regard to the peace. The enthusiasm of the years 1918-1920 has disappeared. That is easily explained. The unforeseen vertiginous defeat, four years of occupation, of persecution, of pillage and exploitation, could not leave a people intact. For the moment it is bloodless, emptied of all substance, a prey to total destitution. Homes, provisions, machines, the most elementary tools, everything is lacking. The prices of commodities, the wages of workers have become astronomic. France is at the bottom of the abyss. She must make a gigantic effort to struggle up from it, *but she will do it.*

We have already resumed the work for the peace. The old organizations are restored. I have taken an active part in starting anew "la Paix par la Droit" (President, Prof. Ruyssen), and in the French Association pour les Nations Unies (French Branch of the United Nations Organization — President, Paul Boncour). Both organizations have appointed me on their management committees.

Finally, at three conferences I have had the great pleasure of meeting Dr. and Mrs. Dexter. That was a real privilege to be able to discuss thoroughly with them and to agree upon the directives of the future work of the World Alliance and of the Church Peace Union. Dr. Dexter was present at the Congress of "Christianisme Social." The address he made before the congress aided me greatly in obtaining the appointment of the commission mentioned above. He also took part in the session of the "French Association pour les Nations Unies." His intervention has produced a strong and happy impression.

It is a question now of reconstructing the French Branch of the

THE CHURCH PEACE UNION

World Alliance. For numerous and strong reasons it cannot be re-established exactly on the same basis as before the war. Experience has shown that it was too ecclesiastic and too Protestant. The majority, which held that the churches should be so many constituted bodies, diminished by too much its liberty of action. On the other hand, the fact that Protestantism in France is a feeble minority removes much authority from it. It has become necessary to modify all that. The organization of the peace demands the action of all. If Christians ought to take part in it, it would be ridiculous for them to wish to have the monopoly of it. They should be present especially to bring the spiritual inspiration which animates them. They should extend a fraternal hand to all those who want peace. And not solely inside their respective countries, but also across the frontiers, since it is international peace which it is a question of building. The establishment of religious movements ought then to be supple enough to have every liberty to cooperate with others on national and international grounds. That means that they should not be narrowly tied to the established churches. It is good that in every possible measure there is accord between the movements and the churches, but these should not be integral parts of those, and reciprocally.

I fear having some trouble in getting these ideas adopted in French Protestant circles. For even by reason of its relative numerical weakness, French Protestantism is distrustful enough of all that which is outside it. There are, however, at its center men of broad intelligence, with whom it will be possible to come to an understanding.

It is, in any case, very valuable to me and very encouraging to feel myself in full communion of spirit with the views of future welfare, such as those which are stated in the letters which Dr. Atkinson has sent me, and from my conversations with Dr. Dexter. I agree completely with their views:

1. In that which concerns the relations of the World Alliance with the World Council of Churches — cordial relations, but reciprocal independence.
2. In that which concerns national branches — these should not comprise only Protestants, or even only Christians, but be open to all religious and spiritual men.
3. In that which concerns the practical work — this without ignoring them, should not however stop with the study of theological questions, of which the solution will demand much time, but tend directly and resolutely toward that which is our own aim: the abolition of war.

THE CHURCH PEACE UNION

These ideas are mine, not because they are those of the Church Peace Union. I have arrived at these spontaneously, before knowing the views of the Church Peace Union, because they appear good; and not only for the United States of America, but for all countries. It is not a question of imposing them with authority, but convincing minds of it by persuasion. For this work I am all ready to bring my modest but devoted concurrence.

REPORT ON AUDIT
FOR THE YEAR ENDED
DECEMBER 31, 1945

CHAMBELLAN, BERGER & WELTI

Certified Public Accountants

92 LIBERTY STREET

NEW YORK

January 16, 1946

BOARD OF TRUSTEES

The Church Peace Union

70 Fifth Avenue

New York, N. Y.

Gentlemen:

We have audited the books, records and accounts of

THE CHURCH PEACE UNION

for the year ended December 31, 1945 and submit the following exhibits and schedules prepared therefrom:

EXHIBIT

A — BALANCE SHEET — DECEMBER 31, 1945

Schedule

A-1 — Statements of Cash Receipts and Disbursements from
January 1, 1945 to December 31, 1945

B — STATUS OF REVENUES FOR 1945 AT DECEMBER 31, 1945

C — STATUS OF APPROPRIATIONS FOR 1945 AT DECEMBER 31, 1945

COMMENTS

Securities and Other Investments \$1,929,994.80

Cash Held for Reinvestment 17,163.76

\$1,947,158.06

The securities owned, the investments in bonds and mortgages and the cash held for reinvestment were verified by confirmations received directly from your custodian, The New York Trust Company. The details of your securities and investments are shown in a report which will be submitted at a later date under separate cover.

Post-War Reserve Fund — U. S. Savings Bonds — Series G — \$15,750.00

These securities were examined by us at the Chase National Bank. They represent a special fund for post-war work. The fund consists of a principal amount of \$15,000.00 and accumulated interest to date of \$750.00.

Cash on Hand and in Banks \$13,113.68

The cash on hand was verified by actual count. The cash in banks was verified by confirmations received directly from the depositaries and reconciled with the books.

Travel and Expense Funds — \$1,333.54

These travel and expense funds were confirmed by certificates received from the various secretaries.

REVENUE

All revenues received have been fully accounted for to our satisfaction. A summary of the revenue for the year ended December 31, 1945 follows:

Revenue received	\$116,173.95
Revenue appropriated	109,175.30
Excess revenue received (Exhibit B)	<u>\$ 6,998.65</u>

Appropriations and Expenditures

All expenditures for the year ended December 31, 1945 were checked and were supported by duly authorized vouchers. The details of these expenditures are shown in Exhibit "C" and in summary form are as follows:

Appropriations per budget	\$ 112,088.30
Total Expended (Exhibit C — Col. 2)	<u>106,141.41</u>
Unexpended balances	\$ 7,034.39
Overexpended appropriations	<u>1,087.50</u>
Net unexpended appropriations	<u>\$ 5,946.89</u>

Endowment Fund — \$1,962,308.84

The changes in the Endowment Fund for the year 1945 are as follows:

Balance — January 1, 1945	\$1,912,849.28
Add:	
Recovery from Superintendent of Insurance on account of claim allowed under guarantee of bonds and mortgages	\$ 65.97
Profit from sales and redemption of securities	48,223.35
Revenue in excess of anticipated income — (Exhibit B)	6,998.65
Unexpended during 1945 (Exhibit C)	<u>5,946.89</u>
	61,234.86
	<u>1,974,084.14</u>
Deduct:	
Appropriation from cash balance at January 1, 1945	\$ 6,845.30
Appropriation from cash balances, Dec. 12, 1945	2,200
Executives Bonuses paid — applicable to 1944	<u>2,730.00</u>
	11,775.30
Balance — December 31, 1945	<u>\$1,962,308.84</u>

Respectfully submitted,

CHAMBELLAN, BERGER & WELTI

Certified Public Accountants.

THE CHURCH PEACE UNION
BALANCE SHEET — DECEMBER 31, 1945

A S S E T S

SECURITIES AND OTHER INVESTMENTS:

Stocks and bonds at cost.....	\$1,728,768.67	
Bonds and mortgages.....	201,225.63	\$1,929,994.30
Cash held by New York Trust Company for re-investment		17,163.76
		<u>\$1,947,158.06</u>

POST-WAR RESERVE FUND — U. S. SAVINGS BONDS, SERIES G (including accumulated interest)	15,750.00
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CASH ON HAND AND IN BANKS:

Petty cash funds.....	\$ 350.00	
New York Trust Company.....	12,263.68	
Chase National Bank.....	500.00	13,113.68
		<u>13,113.68</u>

ACCOUNTS RECEIVABLE	\$ 2,293.17	
Christian Council on Palestine Account.....	162.84	2,456.01
		<u>2,456.01</u>

TRAVEL AND EXPENSE FUNDS:

General Secretary	\$ 533.54	
Assistant Secretary	200.00	
Extension Secretary	300.00	
Sundry Advances	300.00	1,333.54
		<u>1,333.54</u>

OFFICE FURNITURE AND FIXTURES.....	3,536.25
	<u>\$1,983,347.54</u>
	<u><u>\$1,983,347.54</u></u>

LIABILITIES

ENDOWMENT FUND	\$1,962,308.84
ACCOUNTS PAYABLE	288.70
RESERVE FOR POST-WAR WORK.....	\$ 15,750.00
RESERVE FOR POSSIBLE LOSSES IN INCOME....	5,000.00
	<u>20,750.00</u>
	<u>\$1,983,347.54</u>
	<u><u>\$1,983,347.54</u></u>

EXHIBIT A

THE CHURCH PEACE UNION

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1945 TO DECEMBER 31, 1945

INCOME CASH

BALANCE — JANUARY 1, 1945 \$ 7,282.29

RECEIPTS:

Interest on Endowment Fund.....	\$ 99,296.10	
Carnegie Corporation (paid March 20, 1945)	10,000.00	
Accounts Receivable — World Alliance.....	19,608.80	
Miscellaneous collections credited to appropriations..	1,503.99	
Miscellaneous income	32.55	
For Work of Christian Council on Palestine	10,173.75	
Accrued Interest Receivable.....	608.89	
Received on account of loan.....	300.00	
Return of Travel Fund — R. M. Fagley.....	300.00	
Interest on Bonds — Reserve for Post-War Work.....	375.00	142,199.08
		<u>\$149,481.37</u>

DISBURSEMENTS:

Vouchers paid (A)	\$134,924.78	
Accrued interest receivable.....	1,042.91	135,967.69

BALANCE — DECEMBER 31, 1945..... \$ 13,513.68

This balance is on deposit with the following banks:

New York Trust Company.....	\$ 12,263.68	
Chase National Bank.....	500.00	
Chase National Bank — Reserve for Post-War Work (Interest on Bonds)	750.00	\$ 13,513.68

PRINCIPAL CASH — NOT AVAILABLE FOR BUDGET

BALANCE — JANUARY 1, 1945..... \$ 26,396.58

RECEIPTS:

Sales and redemption of securities.....	\$254,358.70	
Payments on mortgages — account of principal.....	5,153.12	
Dividends and claims against Bond & Mortgage Co....	65.97	259,577.79
		<u>\$285,974.37</u>

DISBURSEMENTS:

Securities purchased	268,810.61
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BALANCE — DECEMBER 31, 1945 AT THE NEW YORK TRUST CO. \$ 17,163.76

NOTE (A) — The difference between this amount and the total appropriations expended to December 31, 1945 (Exhibit C, column 2) is due to vouchers charged to accounts other than appropriations and the difference between the unpaid vouchers at the beginning and the end of the period.

SCHEDULE A-1

THE CHURCH PEACE UNION

STATUS OF REVENUES FOR 1945

AT DECEMBER 31, 1945

	Revenue Appropriated	Revenue Received	Excess Revenue Received
Interest on Endowment Fund.....	\$ 92,330.00	\$ 99,296.10	\$6,966.10
Appropriated from Cash Balances at January 1, 1945.....	6,845.30	6,845.30	
Special Contribution: Carnegie Corporation	*10,000.00	**10,000.00	
Miscellaneous Revenue		32.55	32.55
	<u>\$109,175.30</u>	<u>\$116,173.95</u>	<u>\$6,998.65</u>

*Appropriated at Executive Committee, April 12, 1945.

**Received from Carnegie Corporation, March 20, 1945.

EXHIBIT B

THE CHURCH PEACE UNION

STATUS OF APPROPRIATIONS FOR 1945 AT DECEMBER 31, 1945

	(1) Budget	(2) Total Expended to Dec. 31, 1945	(3) Status of Appropriations at December 31, 1945 Unex- pended	(4) Over- expended
1. DIRECTION:				
General Secretary's salary and clerical assistance... (B)	\$ 10,010.00 1,863.00	\$ 10,947.00	\$ 926.00	
Servicing of Endowment Funds	5,110.00	5,370.32		\$ 260.32
Travel and Committee expense	2,500.00	2,510.96		10.96
Meetings of Executive Committee	2,000.00	2,031.66		31.66
2. EXTENSION:				
1/2 Extension Secretary's salary and clerical assistance	3,488.00	3,496.00		8.00
Travel and Committee expense	1,000.00	1,013.28		13.28
Speakers Bureau and Committee on Interchange...	200.00	97.70		
Committee on Religious Rights and Minorities...	200.00	(B) 60.00 (B) 200.00	42.30	
2b. EDUCATION:				
Education Secretary's salary and clerical assistance...	5,886.00	2,446.30 (A) 2,100.00 (B) 1,300.00	39.70	
Travel and Committee expense	500.00	388.78	111.22	
News Letter	4,000.00 (A) 2,100.00	6,336.94		236.94
Research and Information service	1,000.00 (A) 500.00 (B) 200.00	1,356.69	343.31	
Publications	2,000.00 (B) 200.00	(A) 500.00 1,351.95	348.05	
Library and Periodicals...	300.00	303.45		3.45
3. OFFICE AND ADMINISTRATION:				
Assistant Secretary's salary, clerical assistance, cleaning services, etc.	10,211.00	9,178.65 (B) 983.00	49.35	
Travel and Committee expense	100.00	50.08	49.92	
Rent	3,300.00	3,300.00		
Telephone and telegraph	1,000.00 (B) 200.00	1,142.18	57.82	
Furniture and fixtures....	200.00	197.65	2.35	
Office supplies	700.00 (B) 175.00	773.11	101.89	

EXHIBIT C—1

THE CHURCH PEACE UNION

STATUS OF APPROPRIATIONS FOR 1945 AT DECEMBER 31, 1945 (Exhibit C continued)

	(1) Budget	(2) Total Expended to Dec. 31, 1945	(3) Status of Appropriations at December 31, 1945 Unex- pended	(4) Over- expended
Postage	1,000.00			
(B) 300.00		1,155.08	144.92	
Printing and multigraphing	800.00	679.34		
(B) 200.00				79.34
Incidentals	600.00			
(B) 125.00		650.01	74.99	
Financing fees and foreign drafts	75.00	117.98		
(B) 50.00			7.62	
4. SPECIAL FUNDS:				
World Alliance (American Council)	17,000.00			
(C) 2,200.00		19,200.00		
Grants in Aid	2,400.00	2,350.00	50.00	
Conferences in the United States	4,000.00	4,232.83		232.83
Unemployment Insurance	960.30	583.56		
(B) 370.00			6.74	
Social Security	275.00	244.73	30.27	
Pension Fund	8,560.00	8,361.29	198.71	
5. WORK ABROAD:				
International Office expense	1,000.00			
(D) 10,000.00		6,550.77	4,449.23	
Work in India and Far East	1,000.00	1,000.00		
Work for Alliance in Canada	1,800.00	1,800.00		
Miss Ivy Marks	1,000.00	1,210.72		210.72
	<u>\$112,088.30</u>	<u>\$106,141.41</u>	<u>\$7,034.39</u>	<u>\$1,087.50</u>
	106,141.41		1,087.50	
UNEXPENDED — DECEMBER				
31, 1945	<u>\$ 5,946.89</u>		<u>\$5,946.89</u>	

NOTE: ADDITIONS AND TRANSFERS TO BUDGET APPROPRIATIONS:

- (A) — Voted by Executive Committee, September 20, 1945, as transfers within budget appropriations.
- (B) — Voted by Executive Committee, November 15, 1945, as additions and transfers within budget appropriations.
- (C) — Voted by Executive Committee, December 12, 1945, as additional appropriation from unexpended balances.
- (D) — Voted by Executive Committee, April 12, 1945, from general funds.

EXHIBIT C — 2

